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000 since then there have been no wars.

614 The great suku feasts are a kind of re-
574 fresher of the gemeente bond, as all the suku
632 of the area come and feast and pledge friend-
624 ship. Thus, if Odja has a suku feast for re-pairing the grave-bones shrine, the other five big suku (and also others who are invited) attend. (The five are Rewarangga, Nggonggora'ba, Reandona, Wanda, and Gusa-Tibo). Thus the suku feasts are gemeente affairs as well as of a genealogical group. The mosa laki mere must be present at all such feasts, even though it is not of his own suku. Incidentally, he is the same man as the kolu, mentioned by Suchtelen[1] as the "tuan tanah." This kolu word is evidently used especially in his function as an agricultural priest. Thus he is an adat judge and agricultural priest at the same time. The mosa laki mere involved is the mosa laki mere of the kampong involved; thus here he is the big one, as the kampong mosa laki mere of Worowai-Roworeke is also the mosa laki mere of the gemeente.

[237] He gets the lower jaws of all the sacrificed
[347] animals. Nowadays he throws them away after
[178] eating, but formerly all bones from such occasions were kept and were put on the houses. Thus there is a clear relation involved between the jaws on the Ngada houses of the tuan tanah there and such occasions (and distantly to the Mentawei and Punan animal jaws). Note that he gets the lower jaws.

538 As for legends and stories of the past, at
533 first they said that they have none, or rather
[124] that they had forgotten what they might have had. I prodded on and told them about the Balai Pustaka man getting stories of Indonesia for schools. They loosened up a bit, and it seems that they do have plenty. I instructed the assistant to get a few as samples. They said

[1] [See p.70 of van Suchtelen as cited in bibliography cat.13--Analyst]

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538 there are a few who are great story tellers.
533 Some stories are told with singing, i.e., real ballads, and may last as long as two days. The kapitan sang one for a bit, softly. They warmed up and began to appear to be quite proud of these songs. They insist, however that only a few are clever at these things.

[243] They tell such stories when the rice is ripe, and they may sit all night listening. Most of the stories are about the ancestors. Thus it is the free time--rice-ripe period as usual in Indonesia. This is the time for stories, when they have plenty of time. Perhaps this is also true in the post harvest season. Anyway they do have plenty of stories. And it is not only the old people who know them. For example, there is a rather young lad named Ero who is famous for chanting long stories. These sung stories are voi.

621 They are very clear about the location of
423 boundaries in the district, kampong, and sections of the kampongs, as well as in the gardens. Markers are stone posts, trees, streams, etc.

609 There are different grades of being a for-
621 eigner. The crux of the affair seems to be
[563] people who come from other islands. Thus, though the Sikka are outsiders, they are not foreigners to the same extent that the people from Kupang are. It is a bit hard to fit into a kampong if one is an outsider, although it can be done. The Ende papalele in the huts at the lower end of the kampong are still outsiders, although many have been there since the end of the war. They have few relations with the kampong folk, and there have been few if any marriages. The community is closed.

609 I asked about the teachers and found that the
582 Ndona one found it easy for two reasons: He
608 lives in Waturoga, which is in Lio, and also

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536 the rites of the agricultural cycle, etc., are highly dramatic). Weaving is probably the
286 most active art.

There are three kinds of dancing.

The hard work in this area is done from Janu-
221 ary to March. This is the growing season. They
784 work hard and steadily in the gardens and are tired at night and have to sleep early. Also, there is a taboo on making noise during this time. It is the time of "work and quiet." This links with beliefs about rice, corn, etc. souls, which must be handled carefully. But then, in July, August, September comes the big time for feasts, dancing, singing, especially at the time of full moon. Then they have lots of fun. After that the quiet time starts again after a tapering off.

They know just about nothing about foreign
20 sports, etc. My theory is that the lack of movies is the main reason for this. There are also no books, magazines or papers. There is no way of finding out about such things. There
533 is plenty of riddling and song games, like
●538 pantun. This is done especially in forms which are sung. The same holds for stories. They are told especially by singing. The stories are sung during the great thanksgiving feasts that come perhaps once every nine or ten years. One story may last a month. Every incident in a past period will be told, with all persons indicated by name, their relationships with other people involved, and everything that happened in every kampong, etc. These are evidently true epics on a small-distance scale. These are "local epics." Such a tale may tell everything that happened over a period of twenty generations. Most tales are told about the ancestors (the sistim again; it permeates everything).

585 I forgot to say that Roy says that marriages
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546 the sound track was just a gramophone playing a kind of spoken accompaniment to the pictures! This shows either that he has actually never seen a movie since sound came in, or that he did not understand. If the latter, it shows that few if any Malay language films come to Ende. Yet the Dutch I asked said that they thought there had been a few (but they seemed to be not certain about this). What a revelation, if this is true, it will be in Ende to a lot of folk when the first Malay movies come in. I can hardly believe this. Maybe the kapitan has seen only silent movies at the mission. I should have asked more closely, but I always have such trouble working with these restless people that I forget to follow up, and I am glad to get what I can and move on.

538 I get the idea that tales are important here, though probably much less so than in such places as Larantuka.

527 I wonder if any of the three holidays they have here mean much to these people, who work only in the gardens. They probably just keep on going. But I seem to note more men about on Sundays than on other days, and my guess is that Sunday has become a kind of holiday.

167 651 486 They say that many young men would like to see the world but have no opportunity to do so. The kapitan says that perhaps nearly all in the town districts of Nggobe and Rodja would leave if they got the chance. But the radja would not give permits anyway. I asked Arriens[1] about this infringement of freedom of movement, and he says it is for the purpose of collecting taxes. I guess it is also because traditionally these small units have been like nations, with everything outside the radjadom to be considered as foreign. I can see why there is chiseling and why the radjas do not want their

[1] [i.e., Controleur at Ende--Analyst]

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000 "standing." There are plenty of songs. Singing
533 is the greatest art, and I was impressed extremely with the school performance. A priest who was musical said that they are excellent and strange. The new songs like krontjong, omba' putih-putih,[1] etc., are sung only in the towns. Here only a few know them, but nearly all the songs which the majority of the people know are old Manggarai ones. Cornelius[2] said that there are about ten kinds of rhythms in
[562] drum and gong playing. Some are for both sexes, others are for men or for women only.

221 May, June and July are relatively free of
527 work. Otherwise there is little free time. Feasts are the fun times here, and they are largely not at set times.

[526] Soccer is loved and so are horse races.
541 These are not native. They are held either in
525 town or along the road here. This is true especially at harvest time. There is betting.
[177] Cock fighting has come in a little from the outside.

538 There are plenty of stories. They tell tales while they work in the gardens and especially while they bind corn in the houses. Also, the old people tell stories in the evenings. They tell tales when they are just sitting around and drinking, too.

There are many kinds of stories. A number of them are sung, but many are not. They are never very long, and none lasts for several days as in Ende and Larantuka.

533 There are about ten kinds of songs.

527 For the Catholics, Sundays are free, and the pagans have largely taken this practice over. They are glad to have the day off. Otherwise, the only free days are feast days.

[868] With the dances and singing and story telling
538 there is no regular instruction. There is a decline in interest in the old tales especially,

[1] [i.e., a song title, "White Waves" --Analyst]
[2] [i.e., the assistant--Analyst]

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●538 but many are still remembered. I get the idea that the decline here is not so great as in many other areas.

484 There is practically no desire here yet to go to places which are "happier."

721 266 There was no head-hunting here at any time, nor was there any cannibalism, although they did drink blood for revenge pleasure in war. There was no human sacrifice and no torture.

681 The death punishment was given for murder, a slave having sex relations with a kraeng woman, primary incest (but more distant incest was punished by a purifying rite only). The way the death punishment was carried out here and in Pongkor was to throw the victim down into a river from a high point.

411 231 Note: To kill a beast the people here use a spear or a long knife. It is nearly always the latter.

778 824 The tjompang tree may be only either waringin or dadap.

515 I see plenty of lice-plucking here. The pretty wife of the head guru I saw plucking the head of another woman. And I see this all over. And here, judging by the smell, they seldom bathe. I see no bathing places. Toilets are evidently holes in the ground enclosed by a screen. I don't remember seeing lice-plucking in Makassar or Buginese areas, but perhaps they do it too. I also do not remember seeing it in Ambon. The Toradja certainly do it. Note that the Endenese and people in Larantuka bathe. The Toradja don't. I think it is probably mountain people (especially the dirty Ngada) who do not bathe and also who have more lice. In this regard, note the Manggarai Ngada, Toradja, and Batak. The Minangkabau, although living in the mountains, bathe (a sign of former coastal life?).

124 Thus ended the Manggarai work, and the as-